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ABSTRACT

This paper focuses on a speech by Demosthenes, recognized as the foremost orator of the fourth century B.C., and the speeches of environmentalist David Brower, in a search for parallel use of values and myths in their rhetorical approaches. Myths provided a world view, ordered the world into right and wrong conduct and thinking, and created a shared identity or purpose. The analysis identifies a similar emphasis in Demosthenes and Brower on values such as respect for the past, bravery, patriotism, and democracy. It is further noted that both used myths that emphasized unity, purpose, identity, and political force to opposition. The paper concludes that the significance of the study lies in a modern awareness of ancient rhetorical strategies. Twenty-three references are attached. (Author/RS)

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Natural versus Classical - A Remarkable Result

This paper focuses on a speech by Demosthenes, recognized as the foremost orator of the 4th century B.C., and the speeches of environmentalist David Brower, in a search for paralleled use of values and myths in their rhetorical approaches. The analysis identifies a similar emphasis on values such as their respect for the past, bravery, patriotism and democracy. Both used myths that emphasized unity, purpose, identity and political force to opposition. The study's significance lies in a modern awareness of ancient rhetorical strategies.

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Natural versus Classical - A Remarkable Result

John Daniel wrote in his poem *Common Ground*, "Everywhere on Earth, wet beginnings - fur, feather, scale, shell, skin, bone, blood," describing some of the earth's natural elements that Environmentalist David Brower has spent much of his life passionately defending. Brower presents an intriguing parallel to Demosthenes, the foremost Greek orator in 4th century B.C., in their choice of value appeals and myths for their rhetorical strategies. Both orators presented certain values that state "deep seated beliefs about rights and wrong that express a person's basic-life orientation" (Hart, 304). Both rhetors appeal to their audiences with parallelled values of respect for the past, patriotism, bravery, and love for democracy. Additionally, Demosthenes and Brower employed myths, or "any anonymously composed stories telling of origins and destinies: the explanations a society offers its young of why the world is and why we do as we do, its pedagogic images of the nature and destiny of man." Myths and values "function as a common set of premises from which decisions can be agreed upon and made.. " (Lewis, 282). Both rhetors used myths that appealed to ideals of unity, a quest with purpose, shared identity for followers, and political force toward opposition. In his book *Language and Myth*, Philosopher Ernst Cassirer wrote that "any symbolic form, such as language or myth, is a way of seeing. The roots of myth are not in language but in a perspective of reality..mythology is inevitable, it is natural, it is an inherent necessity of language."

The variance in values lies in Brower's biocentric outlook (all forms in the environment have an equal right to existence and all forms have unique intrinsic worth), belief in the hierarchy of nature, his respect for nature's past, and desire to protect nature; whereas, Demothenes emphasized Athenian superiority and respect for Patriarchs. The similar myths they used revolved around ideals of unity, quest with purpose, identity, and political force, referring to the political forces of their opposers. The functions these myths served for both Demosthenes and Brower were to provide a world view, to teach

respectable cultural values, order the world into right and wrong conduct and thinking, and to create shared identity or purposes (Lewis, 283-284). Before comparing the myths and values in the rhetoric of Brower and Demosthenes, the author will give a basis for the significance of a comparative analysis, a biographical history of each orator, background supporting their approach, and a description of their great influences.

SIGNIFICANCE

Critic P.J. Corbett wrote about the importance of rhetoric in his 1972 essay, "Rhetoric, the Enabling Discipline": "Rhetoric has had a long and glorious history--a history closely related to the struggles of people everywhere for social and political freedom. Rhetoric will have a future in the continuing struggle for freedom only if we cultivate it. If we do not cultivate rhetoric we will inherit the alternatives of babble or silence" (208). Corbett strongly supported the continuing tradition of rhetoric, "the preeminent component of the Greco-Roman educational system" (195). He said that if rhetoric is viewed as "the use of verbal symbols, either spoken or written, you realize that rhetoric is as inescapable in our daily lives as the television commercial,," and that Aristotle would use the advertising industry instead of speeches in Homer's *Iliad* for the examples of persuasive discourse, if he were alive today. Corbett believed that rhetoric could be regarded today as the "enabling discipline," capable of developing speaking and thinking skills as well as aiding in the development of the whole person. He supported Quintillian's belief in the protection of people against one who manipulates words with communication skills: the good man skilled in speaking. In other words, the "ideal of any educational system is to produce good men and women--that is morally and intellectually good. But those good men and women will be 'pale, ineffectual angels' if they are not also 'skilled in speaking'" (207). Corbett advocated the study of old or Classical rhetoric partly because of the "stir, if not a movement,' in this direction already, and also because he believes that studying the ancient--"maybe antiquated system"--could

provide a 'unified, coherent, completed" system for the modern classroom to follow. The attention to invention, arrangement, and style that the Classical rhetoricians like Demosthenes gave to rhetoric influenced all the processes involved in composing a discourse, or speech. Thus, comparing Demosthenes to Brower can provide a new outlook on the importance of studying Classical rhetoric when analyzing the effectiveness of the perpetual environmental rhetoric in the forefront of the media today.

Furthermore, the comparison between Brower and Demosthenes reveals their strategic use of similar myths and values. The different values they had came from their different roles, referring to the fact that Demosthenes was a statesman defending his war policies and taking a stance against Philip II of Macedon; whereas, Brower, an environmentalist, believed in the centrality, protection and preservation of nature. A combination of restoration, preservation environmentalism, radicalism, and deep ecology helped form his beliefs. To persuade their audiences of their beliefs, however, Brower and Demosthenes both used ancient rhetorical strategies. Today, environmental rhetors, or orators, could benefit by studying ancient rhetorical strategies, if for no other reason than to see how much "the study of rhetoric required engagement in the totality of human affairs, in politics and other decision making fields, in real life, as the ancient Greeks and Romans had already appreciated." To increasingly stress the importance of incorporating the knowledge and practice of Classical rhetoric into modern rhetoric means to recognize, Walter J. Ong wrote, that "rhetoric conferred power, and admirably humane power, for its power depended on producing conviction in others, on giving others grounds to act on out of free human decision resulting from deliberation. Such power befitted human beings" (Horner, 1). This realization could renew interest in the study of Classical rhetoric in many disciplines. In particular, speech communication scholars could benefit from this comparison and emphasize the study of Classical rhetoric as a tool to improve contemporary rhetoric.

THEIR LIVES AND WORK: DEMOSTHENES AND BROWER

DEMOSTHENES

Critic George A. Kennedy wrote that it is characteristic of the Classical world to define its "institutions in anachronistic forms, to call its philosophers Platonists, its poets Homeric bards, its emperors the successors of Augustus, and its orators the followers of Demosthenes" (*Greek Rhetoric*, 4).

Demosthenes, the greatest orator of Athenian democracy, lived from 384 B.C. to 322 B.C. At age seven, Demosthenes' wealthy father died, leaving two nephews and a friend to guard his estate. During the years of Demosthenes' minority, the trustees mismanaged his father's sword manufacturing business and lost the acquired profits. When Demosthenes turned 18, he claimed his father's estate, much to the chagrin of the guardians who attempted to prevent him. While he worked on gaining possession of his father's estate, Demosthenes was studying rhetoric and judicial procedure under Isaeus. His early speeches resemble those of Iseaus to such an extreme that a contemporary once said that Demosthenes "had swallowed Isaeus whole" (Dobson, 202). "That, however, in which the discipleship of Demosthenes to Isaeos is most surely and most strikingly seen is in his development and elaboration of systematic proof--depending sometimes on a single proposition illustrated and confirmed from several points of view, but always enforced by keen logic and apt law" (Jebb, 303).

Finally, at age 21, Demosthenes successfully argued his own case in court, and after two more years of legal proceedings against clever adversaries, he recovered the dwindled patrimony. Forced to make money for a living, Demosthenes wrote speeches for others to use, and succeeded in this new trade, soon instructing students in the art of rhetoric, which he stopped doing after 345 B.C. when public affairs consumed most of his time. After Demosthenes failed in an attempt to speak in the ecclesia, he became more inspired to practice so he could improve his weak voice and delivery. An extreme example of diligence, Demosthenes built an underground study to train himself in rhetoric.

He shaved one half of his head so that he would not go out in public, and spoke with pebbles in his mouth to overcome a stammering speech defect. Legends during the time of Plutarch told stories of Demosthenes concentrated in studies of the best prose writers, especially Thucydides. One legend recorded Demosthenes as copying Thucydides' history eight times. Between the speeches delivered against his guardians and a few early political speeches, scholars have no record of Demosthenes' work although they agree that during the ten quiet years, he must of been building a reputation without wishing to keep records of his work, because they were still undeveloped, unworthy of his reputation. As J.F. Dobson wrote, "It is impossible to exaggerate the importance of the studies Demosthenes undertook in his early years:" he made himself familiar with many branches of the law, with individuals of all classes and shades of political opinion, as well as in politics itself--all important areas of knowledge for a statesman like Demosthenes (205). Gradually he gained respect as a strategic, argumentive speaker even though he never had the "advantage of a voice and delivery such as those of his rival Aeschines" (203). However, the "verdict of antiquity," acceptable in modern times, ranked Demosthenes as the greatest of orators even though in his own age he had rivals like Aeschines, Phocion, or Demades. By age 20, Demosthenes had been recognized by wealthy Athenians who needed a speech writer for defense in court, and by age 30, he began delivering major orations before the Athenian citizens during political struggles (Kennedy, 2).

Critic Richard Jebb wrote about the essential key to understanding Demosthenes:

> "No one can ever understand Demosthenes who does not continually keep in mind how Demosthenes regarded Philip--not as the descendent of Herakles, not as a prince of the Argive house who, in a royal exile like that of Teukros, happened to reign over foreign highlanders, but as the personal embodiment of barbarian violence, as the type and the head of those aliens whose foul swarms threatened to break the pure circle of Hellas and to obliterate, or contaminate,everything which Greeks regarded as a sacred distinction of their life" (417).

With Demosthenes' hatred for Philip in mind, we can proceed to grasp the fury that sparked Demosthenes' political speeches concerning Philip. Philip ascended the throne of

Macedon in 359 B.C. and quickly began the work of building a unified national spirit, seizing gold from nearby mines of Mt. Pangaeus which enabled him to build roads and hire partisans everywhere. He soon acquired a loyal army composed of trained citizens from the country, and began conquering Greek territories, extending throughout Thrace and northern Greece. A league of Greek city-states called the Delphic Amphictyony invited Philip to lead in a war, meaning that Macedonian arms began to penetrate central Greece. Demosthenes' Athenian rival, Aechines, approved of Philip which was the main source of animosity between the two. When most of the northern territories had been conquered in 352 B.C., Demosthenes began his series of speeches called the Phillipics, persuading the Greeks to fight against monopoly by the Macedonian army. Demosthenes managed to inflame the fear of Macedon enough to lead Athens and Thrace to an alliance that fought against the Macedonian force in the Battle of Chaeronea, 338 B.C., which they lost, forcing Greece to submit under the Macedonian monarchy. When Philip died in 336 B.C., his son known as Alexander the Great continued the dictatorial ruling, much to Demosthenes' chagrin (Dobson, 201-203).

Demosthenes' influence spread so that he acquired the reputation as one of the three most significant Attic orators of the later generation. "Atticism" versus "Asianism" means the Old Oratory versus the New Oratory" (Jebb, 439). The main difference between them defines "Atticism," since the old oratory, or "Asianism," was an art based on a theory and the new oratory, or "Atticism," was a skill founded on a technical practice. Thus, the terms "oratory" and "technical rhetoric" are both considered the type of rhetoric used in law courts, "since technical rhetoric "first addressed itself to partition, and the treatment of probabilities." The literature of Attic political oratory lasted thirty years, beginning with the speech of Demosthenes *On the Navy Boards*, in 354 B.C. (Jebb, 373). Dionysus, contemporary of Horace, wrote in his essay,"On Composition, Demosthenes" that Demosthenes, compared to all the other orators as the "ideal eclectic." He meant that Demosthenes was the great master of the five "ideas" of style as referred to

by Hermogenous (2nd century Christian era) in this work, On Ideas: poetical, panegyrical, deliberative, judicial. Hermogenes added to his own framework of ideas by claiming that Demosthenes included seven other ideas in his work alone: clarity, grandeur, beauty, rapidity, sincerity, and forcefulness (99).

DAVID BROWER

"All his life, Brower has been not necessarily the man with the original idea, but rather the one willing to take the ball and run with it. In this way he brought issues to the fore when nobody else would. Never a 'movement' person, but simply true to himself, he nonetheless was more personally responsible than anyone else for creating the modern environmental movement" (Russell, 34).

The importance of defining Brower's environmental cause is essential to understanding him and the approach behind his rhetoric, just as Demosthenes' hatred for Philip helps in determining the motivation of his speeches. The complicated roots of Brower's 30-year quest to preserve the wilderness has a philosophical basis within the divisions of environmentalism and is combined with ecological beliefs: "He [Brower] possessed the unique ability to see the links between traditional conservation approaches and the broadened brush that the times demanded, which by the eighties meant the interconnection between ecology, militarization, social justice, and human rights" (34).

Brower, like other modern environmentalists, has followed in the footsteps of John Muir, the known representatives of the environmental division for "preservationists." The other division of modern environmentalists follows Gifford Pinchot, leader of the "conservationist" division. Brower, who acquired the reputation as an "uncompromising preservationist," made the distinction between destruction and "restoration," another type of growth: "I believe in preserving--but if you're a preservationist, you're trying to hold the boundaries, and you get shot at. So now I emphasize restoration....That's the new direction. If you want growth--I'll call it that because people love the word--we want growth based on restoration rather than

destruction. There are jobs in it. There's money to be made in it, and our children are going to like it because they'll have something livable for a house" (115).

Brower, impressed with Nicaragua's constitutional commitment to restoration, coordinated the Fourth Biennial Congress on the Fate and Hope of the Earth (1989) in Managua, where over 1,000 people met from some 70 countries to discuss a wide range of environmental issues in a historical, landmarked event: "It was Brower's baby, as stopping the damning of the Dinosaur National Monument had been in the fifties, and halting the Grand Canyon form being flooded by two huge hydroelectric dams had been in the sixties, and taking on the nuclear industry had been in the seventies..and now his march into another equally controversial region of wilderness" (32). Brower's latest dream is to build an International Restoration Center in Managua where scientists, economists, teachers and environmental activists could begin to practice repairing the spoil: "It's healing time on earth," Brower told the conference gathering, adding, "I'm convinced that restoration is the route for the world to take to get out its misery" (34, 35). The Revolutionary leader, President Daniel Ortega Saavadra and "environmental rebel" Brower embraced after Ortega's hour-long address. His address had described Nicaragua's environmental crisis and the U.S. chemical and timber companies that had contributed to it, exhorting a new course of history "involving the rights of people for land and for the natural environment, defending life and respect for life by all men...It was a speech after Brower's own heart" (37).

A central aspect to Brower's environmental cause lies in ecology, or "deep ecology," a term coined by Arne Naess in his 1973 article, "The Shallow and the Deep, Long-Range Ecology Movements." Deep ecology delves beyond scientific, factual levels to "basic intuitions and experiencing of ourselves" in relation to nature, which comprises "ecological consciousness" (Sessions, 65). Ecological consciousness, or deep ecology, directly opposes the "technocratic-industrial" view that humans are isolated, separated,

and superior to nature and the rest of creation. Ecology reaches beyond the shallow approach of solving environmental problems.

Devall Sessions, author of *Deep Ecology*, wrote that in Brower's "private intellectual/emotional growth, Brower showed the sometimes difficult interplay between reformist political action and the deeper ecological context." Brower formed his beliefs from Thomas Jefferson's "deep ecological" perspective that humans compose a small section of the biosphere, and are not master of everything. Brower often referred to Jefferson's belief in the human and non-human beings' "rights of future generations to a healthy environment." Brower's contribution to the deep ecology movement evolved in three ways: First, he demonstrated that the environmental/ecological issues "transcend political parties, the expert opinion of Resource Conservation ideology, and nationalism;" second, he brought "deeper ecological messages to two generations of readers;" third, he contributed by questioning the dominant, modern view that places faith in "unlimited technology" (106). Session wrote that many varied sources form the deep ecology perspective, aided by experts such as historians, philosophers, and social scientists (107).

Brower, a founder of more than 30 environmental organizations during the his many years of service to the environment, said that "very little that is exciting and hopeful happens out of pragmatism, Brower argues. Things happen out of dreams and visions, not out of conservationists' practical-minded caretakers tactics for the environment" (Fray, 20) Brower's dream and visionary outlook has carried him powerfully throughout his life and work. A synopsis of his life and work can help provide an idea of Brower's strong belief in following a vision of building a sustainable society.

Considered to be one of "America's most militant and effective environmentalists" since World War II, Brower turned the renowned environmental Sierra Club from a regional to national organization in the 1950s and 1960s (McKibben, 60). He then founded and held the president's position in two other similar organizations, Friends of the Earth (1969-1979) and Earth Island Institute, an institute based in San Francisco still

actively crusading for environmental issues in many countries. Although he did not have a speech defect like Demosthenes, he had to tackle other obstacles in order to gain influence as an environmental rhetor. Brower "has played an active role in some of the major public policy decisions concerning natural resources in the United States." One such controversy was over the Echo Park Dam in the early 1950s (Sessions, 106). When Brower directed the Sierra Club, his first big public controversy involved fighting against dams along the Colorado river. When faced with the proposition of flooding the Grand Canyon, Brower led the fight to save the canyon. However, Brower became too radical for mainstream environmentalists. Described "even to his detractors as a combination poet, naturalist, and politician," Brower, was eventually forced to leave the Sierra's executive director position in 1969 by the Sierra Club board because of his undaunting environmental defense methods that caused conflict with government agencies and industries. In 1986 "history repeated itself" when the Friends-of-the-Earth board ousted him under the influence of a conservative clique who wanted to move the organization to Washington (Manes, 54). Still, through full-page newspaper ads and other tactics, the conservationists, under Brower's influence, managed to save the Grand Canyon even though they could not preserve Glen Canyon, flooded to generate hydroelectricity and create Lake Powell. By succeeding in this type of public controversy, Brower built a credible reputation as an environmentalist, or uncompromising preservationist. Today Brower continues to give speech after speech at the age of seventy-eight on his main theme of building a sustainable society (McKibben, 60). Some damages have been repaired from his past club leadership; he is today an honorary vice-president of the Sierra Club and co-directs the San Francisco- based Earth Island Institute, which he founded in 1982. His latest plan is to promote an "International Green Cross" to "restore environmentally devastated areas ranging from Amazonian rain forests to U.S. inner cities" (Brower, 106). Like Demosthenes, Brower worked hard at building a worthwhile reputation.

COMPARISON: MYTHS AND VALUES, BROWER VERSUS DEMOSTHENES

The following analysis demonstrates rhetorical strategies of Brower's values, which link powerfully to Demosthenes' values, especially noted in his speech "On the Crown", and shows the similar myths they employed that served particular functions in their rhetorical appeals.

Brower loved democracy. He wrote in an article for the *Sierra Club Bulletin*, "Apparently, men sought to cure the ills they thought the wilderness suffered from. It was disagreeable, its cliffs too high, its streams too wide; it had no economic value, produced nothing, did no one good save the lucky few who prospered in the oases its streams watered; it wasn't designed for the greatest good to the greatest number" (125). Additionally, in a speech for Bruce Kilgore, *Sierra Club Bulletin* Editor, called "Wilderness and Self-Interest", Brower revealed his democratic values again along with citizenship values: "It seems that if a democracy is to work, we must assume that effective citizens are informed citizens willing to act" (256). Although Brower wrote this speech for Kilgore, he said that, like all speech writers at the time, his speeches reflected his own perspective.

Brower showed his respect for the past by using historical argumentation in a 1957 speech he wrote for the wilderness-protecting legislation. When discussing the uncontrollable birth rate and controlled death rate, he said that people could learn to control the death rate by referring to history books. "...if you go through the history books, how many pages are devoted to the wars and how many to the peaces? We do have compassion, we do care about other people. There's something else outside themselves to be concerned about, and they don't mind each other for that brief moment...." Likewise, Demosthenes valued the past and used historical argument as an effective rhetoric tool.

Brower valued bravery. The realism of facing opposition did not daunt Brower in his fight to save nature: "They [anti-conservationists] want to get rid of a little more

wildness on Earth, and I'm in favor of saving whatever's left. We need to save some, and I'm willing to become unpopular to do so. I wasn't too popular when I lost the Sierra Club its tax-exempt status by lobbying for the Grand Canyon - but it was the right thing to do" (McKibben, 60).

In addition, Brower had unexpected extremities in his brave approach. He sided with Dave Foreman, the leader in one of the more radical environmentalist groups, Earth First, an particularly surprising support since Brower was the "architect and long-term director of the Sierra Club and founder of Friends of the Earth." Both of those organizations expressed animosity towards what they have labeled "eco-terrorists," such as the Earth Firsters. However, Brower, "one of the heroic figures in the struggle to save America's wilderness for fifty years," said that "these people are not the terrorists,..the real terrorists are the polluters and despoilers of nature." Brower further indicated his agreement with Earth Firster David Foreman, who lobbied for "direct action tactics": "It's one tool. Sometimes you lobby; sometimes you write letters; sometimes you file lawsuits. And sometimes you monkey wrench" (Day, 246).

In the foreword Brower wrote for *Eco-Warriors*, a book by Rik Scarce, he identified himself with a "new guard" of of environmentalist that took courageous action, contrasted with the old guard that stood still, "waiting for just what, I [Brower] do not know, having left it long ago. Meanwhile, the new guard generate the motion within the movement" (ix). He wrote, "It's important for the old guard to realize where the new environmentalists are coming from and what drives them...The new guard [environmentalists] have become impatient as those who execute laws turn the process of preserving everyone's freedom into the protection of a few people's property. They have seen the appeals process become a charade, decisions already having been made behind closed doors before the formal hearing opens" (xii). Like Demosthenes, Brower believed in his cause and had the courage to fight for his belief in spite of the resulting opposition.

Brower held the value of biocentricity, that nature is the center of the earth instead of men and women. He wrote in a speech for Kilgore that "Our concern for wilderness is not just a quixotic concern. More and more we're learning the truth of what Thoreau said more than a century ago: 'In wildness is the preservation of the world'" (258).Brower, along with many great environmentalists, relied on the "convergence hypothesis," meaning that all things interrelate, a central ecological philosophy, and that things are not equally related, another law of ecology. Thus, this belief forms Brower's statement that "everything I have done as an environmentalist can be justified in human terms," a statement that philosophers, if assuming anthropocentrism and biocentrism clash, will typically but falsely conclude that Brower has no concern for species outside of humans (Norton, 240). Again, Brower's commitment to valuing the protection of nature can be seen in the following statement:

> "...we conclude that any step to discard our vestige of dedicated American wilderness, or to reduce its protection, is premature at this time. And knowing this we are obligated to insure its protection the best way we know how: by law, regulation, and understanding" (Brower, 267).

Brower's respect for the past in nature naturally followed the centrality of nature and the protection of nature. He wrote in 1957, "...the conservationist force grows stronger as more people realize the need to protect a rarity from extinction. Theirs is not a force of blind opposition to progress, but of opposition to blind progress" (261). Brower emphasized the biocentricity of nature, under which he valued the protection of nature and the past of nature, an emphasis that Demosthenes did not have, particularly noticeable in the comparative analysis of his speech "On the Crown."

In Demosthenes' speech, "On the Crown," justly described as "the greatest speech of the greatest orator in the world," Demosthenes gave a justification of all that he had defended during his reign of influence, that of "successful resistance to Philip, re-establishing Athenian ascendancy, and maintaining the independence of Greece..." (Kennedy, 3). At the time the Athenians demanded a justification from Demosthenes.

Philip had defied what Demosthenes told the Athenians to expect. Philip did not act in deadly hostility to the Athenians after his victory in war; instead, he acted in moderation. The delivery of "'On the Crown' gave Demosthenes' reply to his enemy, Aeschines, who charged him of vacillating in his policy, accepting bribes, and displaying cowardice in battle. (Kennedy, 4). The historical detail in this famous speech extends throughout the piece. On several occasions Demosthenes referred back to previous emergencies to illustrate what needed to be done in the present crisis. For example, he referred to past battles and Patriarchs in the following passage, a value that Brower shared:

> "But never, never can you have done wrong, O Athenians, in undertaking the battle for the freedom and safety of all! swear it by your forefathers--those that met the peril in at Marathon, those that took the field at Plataea, those in the sea fight at Salamis, and those at Artemisium, and many other brave men who repose in the public monuments, all of whom alike, as being worthy of the same honour, the country buried, Aeschines, not only the successful or victorious!" (Kennedy, 109).

In this instance, we see that Demosthenes respected the past by using historical arguments, along with showing his love for democracy as seen in his statement that "the battle was for the freedom and safety of all." In addition, his respect for Patriarchs showed in his swearing truth by the Athenian forefathers. A parallel exists between Demosthenes' respect for Patriarchs and Brower's respect for the past in nature and their values of democracy.

Like Brower, Demosthenes valued patriotism. In the beginning of his address to the Athenians, he challenged them to ignore him if they truly believed that he was as scandalous as Aeschines claimed, saying, "I am not inferior, I or mine, to any respectable citizens...however transcendent my statesmanship!" (11). We see that Demosthenes valued his patriotism, enough to use it as a defense.

Brower showed strength in his environmental beliefs in opposition, and Demosthenes strongly asserted his beliefs as well, since they both valued bravery:

"O Athenians, if I am to speak in earnest, of this betrayal of Grecian liberty-- Athens is by all mankind acquitted, owing to my counsels; and I am acquitted by you. Then do you ask me, Aeschines, for what merit I claim to be honoured? I will tell you. Because....nor anything else could tempt or induce to betray aught that I considered just and beneficial to my country" (Kennedy, 109).

Another indication of Demosthenes' fearless attack on enemies showed in his speeches that were similar to the style of living speech. According to Dionysus, Demosthenes wrote in "pure Attic Greek" but did not acquire the standard of pure language. He used phrases that Isocrates would have attributed to Comedy at times, such as "you lived a hare's life," "a dog's life," or the "twenty-four books of misery" phrase he used in his speech to Midias, another rival of Demosthenes. Demosthenes' continuing bravery in opposition can be seen through the titles and content of several private speeches he delivered in court between 369 B.C. and 322 B.C., beginning with the ones he delivered in opposition to his guardians for the recovery of his patriarchial property. These speeches include "Against Aphobus" (who was one of the guardians), i and ii (363 B.C.) and "Against Onetor", i and ii, in 362 B.C. (Dobson, 256). In Demosthenes' speech "Against Midias" (347 B.C.), Demosthenes' argument revolved around how Midias slapped Demosthenes on the face in the presence of all the people in the Dionysia (theatre). Additionally, the last recorded public speeches, "Against Aristogiton (324-325 B.C.), represent Demosthenes attempts to "crush a malicious and dangerous synchophant" and are generally considered to be "spurious" (261-263). Demosthenes shared Brower's value: standing courageously for his beliefs and opposing his enemies.

The important rhetorical tool of values should not be underestimated in the rhetoric of Demosthenes and Brower. "Values, it appears, seep inevitably into a society's rhetoric" (Hart, 308). Research done over thirty years ago by Minnick (1957) formulated a list of values that approximately two hundred and twenty million people held. The essential criteria for the list was that the values needed to seem familiar to the particular culture studied. "While some of these values [from the researchers' list] may have waxed and waned over the years, they should still be holding fast if they are, in fact, basic life

orientations" (309). Demosthenes and Brower employed values based on "basic life orientations," of respect for the past, patriotism, bravery, and love for democracy, consequently drawing a paralleled value system that has lasted for centuries.

Brower and Demosthenes used similar myths in their rhetoric. The unity myth, a myth that persuades an audience they are in one cause together, weaved throughout Brower's rhetoric: "It's our job, therefore, to show our friends, our leaders of thought and of action, that all humanity is involved in these islands of wilderness" (258). Brower emphasized the unity of "all humanity" involved in the fight for the wilderness. Furthermore, Brower applied the deep ecological belief of the centrality of nature to all humans: "preservation of the flow of wildness demonstrates hope and faith that humans have a future and that humans can show some restraint on the will to power, to dominate and destroy...keep the wildness wild for future generations," as Brower expressed in his introduction to *Galapagos: The Flow of Wildness*.. Therefore, Brower supports the unifying belief that all humans have the aristocrat's responsibility of managing nature, or "the first world", as they live in the "second world of high technology" (121).

Likewise, Demosthenes used the unity myth to persuade the Athenians. He said, "...if Greece was to present the spectacle of an utterly helpless and defenceless state whilst Athenians had life and being, then I have exceeded my duty in speaking on the subject--the commonwealth has exceeded her duty" (Kennedy, 32). Demosthenes referred to himself as one of the crowd, and referred to the Athenians as having life and being together at one time. The function of this myth worked by creating a shared identity or shared purposes for the audiences.

The quest myth, a technique used in rhetoric to persuade people to search beyond the present for the better, held a strategic place in Brower's rhetoric. He asked, "What then can the citizen do to further the philosophy of peaceful stability and to help provide a climate in which the sound ecological thinking of our biologist can be applied?" (Brower, 257). This statement showed Brower's quest for a "peaceful stability," for a climate

supportive of ecological beliefs in society. Demosthenes employed the quest myth as well. He addressed the Athenians, saying, "...but never, never can you have done wrong, O Athenians, in undertaking the battle for the freedom and safety of all!" (Kennedy, 109). Demosthenes communicated his quest to the Athenians, which was to to reach freedom and safety by fighting in the upcoming war. The quest myth helped Brower and Demosthenes provide a world view that inspired the people to move forward to their goals, of preserving nature and fighting in a war.

Brower presented an identity myth, one that gave the audience a sense of being American. As he wrote, "There was a growing conviction that wilderness could enhance the American standard of living--if the American standard of having did not extinguish wilderness first" (Brower, 270). Likewise, Demosthenes constantly called his audience by name, "men of Athens," reminding them of their identity. The function of the identity myth was to provide a world view and that explained shared identity and shared purpose.

A political force myth served as another rhetorical strategy of Brower and Demosthenes, heightening the animosity of their opposers to gain the support of their audiences. Brower referred to his opposers as a political force: "It doesn't take you long to encounter them (anti-conversationalists) because there are a lot of them, many in places of influence, all adding up to a political force that can jeopardize wilderness" (Brower, 259). Likewise, Demosthenes, in his address to the Athenians, referred to the other states as having corrupt political practices, influenced by Philip: "...but the states were diseased; one class in their *politics* and measures being venal and corrupt" (Kennedy, 23). In both cases, the political myth is used to strengthen the force of the enemy to heighten the audience's awareness of the existing opposition and to motivate them to fight. Part of the function of this myth, then, would be to inform the world of heros and enemies.

According to William Lewis, myths are "a simple and familiar story...widely taught and widely believed." Jerome Bruner wrote that a myth's "power is that it lives on the feather line between fantasy and reality. It must be neither too good nor too bad to be

true, nor must it be too true" (Lewis, 282). Brower and Demosthenes could persuade their audiences to accomplish tasks with myths in a way that fused the reality with the possibilities that fantasy allows, a rhetorical strategy that Americans are influenced by daily.

The passionate speeches by both Demosthenes and Brower give glimpses of what kind of myths and values empower persuasion. Demosthenes and Brower shared values of credibility, patriotism, bravery in opposition, and love for democracy. Brower's use of the unity, quest, identity, and political force myths reflected those found in Demosthenes' speech "On the Crown." The myths served to provide a lens through which the world could be viewed, to order the world into right and wrong conduct and thinking, and to create shared identity or purposes (282). The effectiveness of the myths could be measured not only by simply reading or studying them, but by recognizing them as they are used in contemporary rhetoric today. As environmental issues rise to the forefront of the media today, recognizing myths and values could lead to a heightened awareness of how Classical rhetoric has impacted contemporary society. Michael Halloran and Merrill Whitburn wrote that the tradition of classical and Renaissance rhetoric rested on concrete models to illustrate the "ideal rather than on abstract characterizations of it...Cicero and Demosthenes were concrete examples of eloquence," and figures of speech they used are learned "not by coming directly to an abstract understanding but by catching a pattern through reading and writing concrete instances," an analogous method of "doing science, a process of achieving eloquence through imitation" (Murphy, 70). Recognizing the presentation of myths and values in today's environmental rhetoric could be a powerful tool in creating public discernment concerning decisions on environmental issues. "Recognizing the uniqueness of any communication situation," as is the unique "situation" of environmental rhetoric, "is critical to its analysis...and only one instrument has the power to analyze communication situations--the human mind--a judgement as superior to any quantitative method" (71).

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